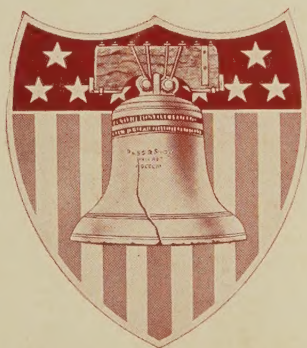


The **EXPOSITOR** **AND** *The* **HOMILETIC REVIEW**



Christian Liberty

America, be this thy charge;
Thy manhood's faith be free and large
In sympathy; let foe and friend
Forbear to cherish hate, or bend
To slight the faith some other holds
Close to his heart, and closer folds
At each ignoble, poisoned thrust
From those who forfeit holy trust!

America, God bless to thee
Thy stand for Christian Liberty.
God bless the bread that men shall break
In fellowship for His dear sake.
That song that wells in human throats
Be noble with the holy notes
Of mingled praise; each man's belief
To him has seemed divine relief!

Author Unknown



C O N T E N T S

Volume XXXVIII

JULY, 1936

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The EXPOSITOR and HOMILETIC REVIEW

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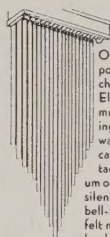
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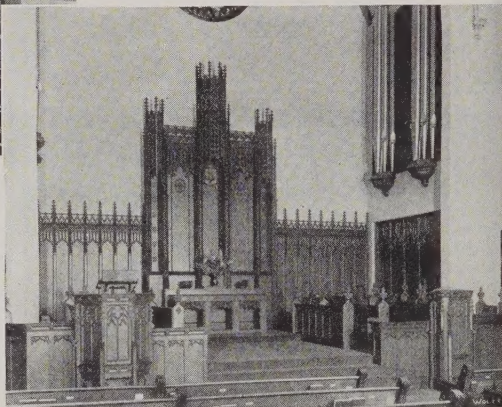
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The EXPOSITOR and HOMILETIC REVIEW

The Minister's Journal of Parish Methods

RELIGIOUS THOUGHT and LIFE

•E. A. GARVIE, Principal Emeritus,
Hackney and New College,
University of London

DESPITE a common language and literature and to a considerable extent, common ancestry, the two great sections of the English-speaking world do not always understand one another, and even sometimes misjudge one another; and yet for the future good of the world it is of utmost urgency that they should have sufficient firm confidence in one another for close cooperation. The agents of concord and, when necessary, reconciliation should be the Christian churches in both nations. Despite all criticism and censure the Christian churches do represent the people at their best of aspiration and achievement; and the best of the two nations will unite and not divide. Further in their common Christian faith, hope and love the churches have a motive of unity which should reach beyond and rise above their national differences. It is not always safe nor just to judge a people by its Government, the policy of which usually falls short of what the best citizens desire. Let the policy be condemned when it is deserved, but let not the whole nation be held responsible for it, least of all the churches. A recent instance may be given. The late National Government was, with reason, suspected of being tepid in its affection for the League of Nations; the Peace Ballot, in which the churches took an active part, showed so great a majority for a League of Nations policy that the Government had at the Election to profess its ardent devotion to the League and had to modify its policy. When Sir Samuel Hoare allowed himself to be persuaded by M. Laval to propose a basis for the discussion of Peace terms in the Italo-Abysinian war, the country made it plain that these proposals were regarded as an outrage on justice, a betrayal of the League; and the Government scuttled away before the raging tempest of indignation. It is not often that a nation so asserts itself against a Government; but such instances should suffice to establish my contention that the nation as a whole should not be judged as approving a policy in which the perplexities and difficulties of the situation may often lead it to acquiesce. I am not a

partial advocate of my own country, on occasion I can be its unprejudiced critic, but what I want to do in this article is to present it at what I believe is its best in the interests and activities of the churches.

(1) Without condemning as wrong the entry of this country into the Great War under the representations of the situations made at the time, many leaders of the churches regret that the support given by the churches was not more restrained by Christian principles, and, having learned by experience, it is not likely that some of the flagrant failures of Christian duty would be repeated. What seems certain is that the number of pacifists would be very much greater, although it is not improbable that some who are pacifist now might in such a situation as that of 1914 be carried away to fight for what they believed to be a just cause. The churches as a whole, however, are not pacifist; but with the exceptions of the indifferent, of whom there is always a mixed multitude in any community, they are sincerely zealous for a *constructive peace policy* as they are convinced that the more effective method of preventing war is not negatively to denounce its horrors, cruelties, or wrongs merely, or to assert that in no circumstances should a Christian fight, but positively to promote peace by changing the sentiments of prejudice, suspicion and enmity into sentiments of mutual respect, trust and cooperation. The promotion of friendship through the provision of more frequent and intimate intercourse between peoples, especially the youth, is in Great Britain being carried out with growing success. This has been the special task of the World Alliance. But this is felt not to be enough. It is seen that conflicting interests in the economic sphere as regards the supply of food and raw materials, or access to markets for trade make friendship impossible, and lead to all the provocation of war. The recognition by Sir Samuel Hoare that Italy might have a legitimate economic grievance in regard to raw materials was generally approved, and it is hoped will soon lead to the serious considera-

tion of a policy of equal economic opportunity for all nations, in which the more highly-favoured nations will be called on to make some sacrifice of their exclusive privileges. It is a task which some Christian thinkers in this country are recognizing as one of the most urgent of the challenges which are being set to the Christian conscience. It is not easy to change historical conditions, and the sentiments of acquiescence or even approval which have struck deep roots in popular feeling. And yet it is certain that unless by a magnanimous policy the nations which now possess great economic advantages, as does the British Empire, are prepared to share these with others, the conditions for permanent peace will not be secured. This is a comparatively new political vision, and much resistance will need to be overcome; but it is I think certain that the more far-seeing leaders of the churches will recognize that it is one that in the interests of the Kingdom of God the Church of Christ may advocate, and give a lead to politicians, which some of them at least will be ready to follow.

(2) The urgent necessity for the preservation of peace of such a courageous advocacy by the churches of the application of Christian ethics to international economics has led to the decision to amalgamate the British Councils of the two international organizations, and the World Alliance already mentioned, and the Universal Christian Council of Life and Work (the Stockholm movement). The supporters of the World Alliance have come to recognize that friendship must be based on justice in every sphere, not least of all the economics; and those whose interest has been mainly in economics, that war aggravates, when it does not produce, economic evils, and that it is only in peace that the remedies of these evils can be applied. Human life is a whole from which no part can be severed, and treated apart. The too common assumption that the economic sphere is autonomous, and that in it Christian ethics can be applied only within the limits fixed by its independent laws, has made the Christian conscience less effective in industry and commerce than in individual and domestic life. "Business is business" has often been thrown by a layman at a minister as a final answer on economic questions, when raised in the pulpit. This attitude is as prevalent in America as in Britain. Even intelligent men are taken in by this assertion about economic laws. I cannot here turn aside from my present concern to show as I could that there are properly speaking no distinct economic laws, but as this science is concerned with the production, distribution and consumption of wealth by labour, the so-called laws are either physical conditions of the material objects, or psychic tendencies in those who labour. Even the law of supply and demand can be so resolved. It is for ethics to define the ends even in this

sphere, and then economics can show what are the means for these ends. Probably at no previous time were so many persons in the churches studying the ethical solutions of the economic problems which the world-wide crisis in industry and commerce is compelling even many, hitherto indifferent, to recognize as dangerous to their own safety and comfort.

(3) The appeal to the heart is usually much more effective than the argument for the head. It is the extent, the cost, the misery, and the personal and social degradation which unemployment involves which has commanded the attention of all the churches as hitherto only the peace question has done. In addition to relieving the needs and providing means of recreation and useful employment for these victims of the economic disaster many in the churches are questioning the moral soundness of a system which produces such evils and there is not now the wide-spread acquiescence which there was when the evils, though present, had not grown to such enormous proportions. To this awakening the Research Committee of the English Christian Social Council has contributed a great deal, although it is under the suspicion of those who think they can leave things to right themselves. But a further step is being now urged. It is being maintained that the system, which produces such results, and moves to moral condemnation, cannot itself be economically sound; the classical economics which assumed the current phase of man's economic evolution as permanent is being called in question as out-of-date and as no longer corresponding with actuality. And many economists frankly confess themselves bewildered by the situation. The conviction that far-spreading and deep-rooted changes are necessary has not yet penetrated the Christian conscience in the churches generally; but at least there is less of fixed prejudice against meddling with a system, which to many seemed to have as much divine sanction as the Ten Commandments.

(4) As might have been anticipated this loss of confidence in the *status quo*, this recognition of "something rotten in the state" of the world, has led to a multitude of physicians offering their remedies. The Douglas Social Credit remedy has won a very large number of adherents, inspired by what to the outsider seems a fanatical devotion, and has found it necessary to adopt the distinctive uniform of a green shirt. It is being preached from some of our pulpits. Socialism, however dreaded still as "the end of all things" by the *Haves*, and welcomed as the promise of better days by the *Have-nots*, has a growing number of adherents among the younger ministers especially of the Anglican no less than the Nonconformist churches, and is by many of its ardent advocates proclaimed to be the only Christian solution of the problem. Many who refuse any party label are recognizing that the State must

increasingly take a part in the planning and ordering of industry, that there are industries on which the security and prosperity of the whole nation depend which are becoming monopolies exploited for private interest, and that for these some form of social control (if not direct ownership), national or municipal, is becoming a necessity. I do not misrepresent the thought and feeling of the majority of serious men in the churches, when I express my own conviction that individual liberty and responsibility, initiative and enterprise are to be preserved as far as possible against a State Absolutism, which might very soon become the ruthless oppressor of the Christian personality. Keen as are the social sympathies of many of the leaders of the churches in the older generation, their love of this personal liberty and responsibility prevents their acceptance of socialism, and keeps them devoted to Liberalism, even though it has fallen on evil days. At one time nearly all English Non-conformists were Liberals, but Home Rule first introduced division, and then the Labour Party attracted many, and on political questions the Free Churches can no longer speak with a united voice. The Church of England today is by no means a fortress of Conservatism as it was once reputed to be; and among High Churchmen especially there is a large number of ardent Socialists. While some reserve is imposed on the Archbishops by their responsible position, on questions of world peace and economic reconstruction, they can be claimed as progressive.

(5) It is this generally diffused love of liberty which is the motive of the intense interest among the churches in the struggle in Germany for religious liberty and the independence of the Church. This is no less felt in the Church of England than in the Free Churches. This is no anomaly, as while that church has still some State bonds, against which it frets, but which it does not feel so galling as to be willing at present to pay the price of disestablishment, although a growing number are prepared even for that to secure complete self-government, it is no longer Erastian as it once was, and believes in and asserts its liberty and responsibility as the Church of Christ under His Headship alone. The interest of the Free Churches is stimulated by a misunderstanding. Ignorant as are many British Christians, who have not escaped the defect charged against the nation generally of insularity, of the teaching of Luther, of the previous relation of Church and State in Germany, and of the common sentiment, they assume that it is primarily a struggle for self-government; but as the name chosen for itself by the opposition, the *Confessional* synod shows, the primary motive is concern for the preservation of the Gospel, with the Reformation interpretations of it, which is being endangered, as it is feared, by the tolerance, and even encouragement given

by those in authority in the State and the Church now closely associated with the State to a paganism, which on the one hand rejects Christianity because of its historical association with the Jews, and also because of its ethics, uncongenial to the present temper of the dominant Nazi party, and which on the other hand professes to provide a religious basis in an ancestral Germanic religion for the fanatical nationalism which the present rule expresses. The Bishop of Chichester as the acting President of the Universal Christian Council of Life and Work (the Stockholm movement) has been obliged to deal with the situation as not merely a domestic German matter, but as affecting the whole oecumenical movement, since the Federation of the German churches, which the "official" church has replaced appointed the German representatives. This "official" church put forward the claim to exclusive representation, a claim which had to be resisted as involving the churches of other lands in taking sides in this national controversy. The Council, however, was not content with a merely neutral attitude. By resolution it condemned the oppressive measures being taken with the support of the State, and showed clearly that its sympathies lay with the Confessional Synod. The Bishop of Chichester with the support of the Archbishop of Canterbury, has trod the path of conciliation with some good results. The latest phase of the controversy shows that the "totalitarian" state, whatever professions it may make regarding the independence of the Church must by its very nature be intolerant of any institution or movement not entirely subordinate and subservient to its policy. Even when it professes conciliation, its method is the use of force. Not in Germany only, but in other lands also the Church of Christ finds itself confronted with a hostile State. Hence the problem of the relation of Church and State to the nation or community, and to one another are seen to be so important that the subject, *Community, Church, and State* has been chosen for the World Conference proposed for 1937 in Oxford; and under the energetic leadership of Dr. Oldham, it is being studied by many competent scholars and thinkers in many lands. This discussion is likely to have a double result; it will make the churches much more vigilant regarding any extension of the functions of the State, and it will make them more enquiring regarding their own functions, for probably the churches have allowed too much of the leadership in the community to fall to the State which they ought to have kept in their own hands. While the State can command resources such as the churches cannot, it is for them to inspire the agents of the State with a wider vision than the secular, so that the State shall regard itself as the servant and not the master of the community. This is no digression from my

purpose but an indication of trends of thought among thinkers in the churches which will in due course influence their life in service of the community with and through the State.

(6) One result of this danger to the independence of the churches has been to draw them more closely to one another; in Germany Lutheran and Reformed churches are joined together in the Confessional Synod, and Protestants and Roman Catholics have come into more friendly relations in facing a common foe. Yet on the other hand the emphasis which falls on Confessions has to some extent revived sectarianism, in that Lutherans and Reformed are become more vigilant about the preservation of their own distinctive interpretations of the common Gospel. In England, too, while through the Free Church Council, which represents voluntary local organizations of the churches, and the Federal Council, the members of which are elected by the denominations, the unity of the Free Churches is expressed in word and deed, yet there has not been the progress towards the United Free Church of England which the founders of both organizations had in view and at heart. Methodism has after many years' toil and travail achieved its unity, and is so busy making it a reality that at present it cannot look beyond its own borders. The approach of Presbyterians and Congregationalists has meanwhile at least come to a pause, if not entirely a stop. Baptists generally are zealous about the preservation of their own witness. The relations are friendly, and there is some co-operation, but not nearly as frequent or effective as to meet adequately the needs of the people. The conversations between Free Churchmen and Anglicans still go on at Lambeth, having been resumed since the last Lambeth Conference in 1930 after a pause for several years. An appeal has been issued for co-operation not only on moral and social questions, but in evangelism; and in some parts of the country Anglicans and Free Churchmen together engage in open-air preaching of the Gospel. A *Sketch* has been prepared of what the United Church might be, so as to embrace the Episcopal, the Presbyterian, and the Congregational principles of polity; and the churches have been urged to give it their serious consideration. The crux of the problem is the episcopal ordination of all ministers, which most Anglicans feel bound to demand, and most Free Churchmen no less to refuse. The difficulty would cease, once union had been accomplished; it is the *interim* period, in which some form of recognition of non-episcopally ordained ministers would be necessary. It was hoped the South India Union scheme might show the way out; but that is itself in peril. While in England the difficulties in the way of union are in polity or orders; on the Continent as recent discussions have shown they will be in doctrine or faith.

(7) Hence as regards Great Britain and the Continent the prospect for the Conference on Faith and Order (Lausanne) in Edinburgh in 1937 is not very promising. The agreements which in 1927 the Lausanne Conference declared to the world have not been held with sufficient intensity and urgency to secure to any great extent the removal of differences, or even to the assigning to them of such subordinate importance as to make the agreements as primary practically effective. It is to be feared that many American leaders of the churches feel some impatience with the slowness of the movement towards union on this side of the Atlantic; but traditions and conventions have a firmer hold in old countries than in new, as history may be an obstacle as well as an assistance. It is to be hoped that the American Commission, which is preparing some of the material for discussion in 1937 will offer such instances of union from practical experience as will modify theoretical difficulties.

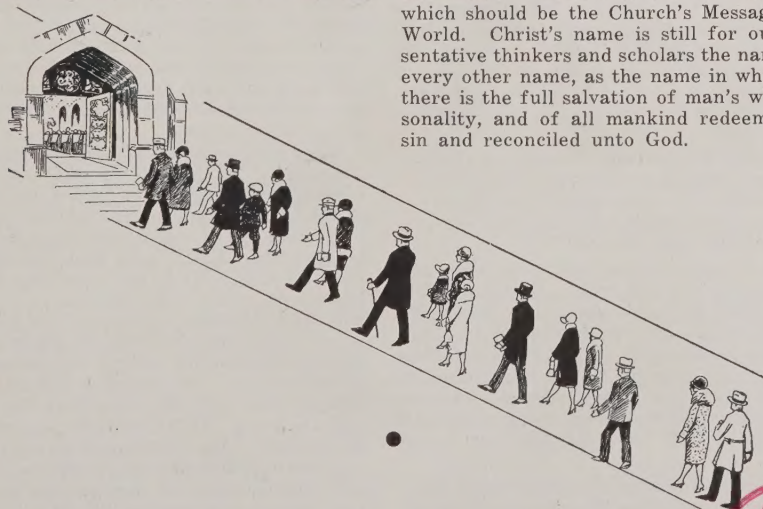
(8) I should be doing injustice to our English churches if in this brief survey of their present interests and activities I were to give the impression that the matters with which I have dealt, important and urgent as all are, took the first place in their thought and life. They do not forget that witness and worship are their functions no less than the manifold works of the Kingdom. There has been in recent years a keener sense of the duty of the churches to evangelize, to recover, if possible the lapsed masses, to follow a large shifting population with the means of grace, to adopt the methods which will be best adapted to win men for Christ. The central parts of many cities are being given over to industry and commerce, and the inhabitants must seek homes elsewhere; the slums are being cleared away all too slowly; new housing estates are being developed by private enterprise and public effort; the population is flowing from the centre to the circumference. This is one of the reasons for the decrease of Church attendance. There are churches stranded amid factories and warehouses without the kind of people who might fill them. There are tens of thousands of former church-goers removing to suburbs in which there is as yet no adequate provision of churches. At present the resources of the churches are being strained to the uttermost to follow up this migration. In villages too several Non-conformist chapels just survive, where only one could find support. We have not yet to any extent in this country advanced with the "community" church. I fear that there are many Christians who are more concerned about the preservation of the sectarian form than the propagation of the substance of the Gospel. Amid difficulties, and discouragements the churches are striving to keep English Christian. We must recognize that Chris-

tian influences reach where even no profession of Christian faith is made. The leaven is more pervasive than the mustard plant is expansive. Evangelistic effort on the old lines is still being made; but it is being recognized that there are growing numbers who cannot be reached by such methods; and stress is being laid on each church's becoming the evangelist of its neighborhood, and each member exercising a personal evangelism among all with whom in his daily tasks he comes into contact. It is this church and personal evangelism which the Federal Council has been urging. The Free Church Council has just appointed Dr. Norwood and Mr. Lionel Fletcher as its evangelists.

(9) As regards theology we have very vocal fundamentalists; but the majority of ministers do not display a party label. I have grounds for believing, and so I venture to say that the younger men under forty are probably more zealous "liberal evangelicals" than the men of the same age a generation ago, and this I ascribe to the influence of their theological teachers, who had themselves reached the modern standpoint as regards the literary and historical criticism of the Bible, the relation of religion to science, the place of Christianity among the religions of the world, and yet with much toil and travail had secured for themselves a theology which can be described in the phrase already used, "liberal evangelical"—Christ, and His Cross the centre of faith and a widening circumference of interpretation, and application of the Gospel. We have still among us a few preachers, who revolted in student days against the old rigid evangelical theology, and who have not yet got beyond the revolt to the construction which others have secured. It must be admitted that a very large number of the members of the churches

lag very far behind their ministers; but only a comparatively few are suspicious of or hostile to fresh teaching, if it is given not aggressively but considerately. Even some of the younger men who have not had the often painful experience of struggling from doubt to certainty, as many of the older men have had, show some tendency to what seems to me at least reaction, under the influence of the theology of Karl Barth, and of the methods of the "Group" movement. It is not for us older men to find fault or blame; but rather to thank God that in this way or that Christ is being preached as the Saviour and Lord.

(10) The zeal and service of the churches is not confined, however, to the home field. Foreign, Colonial, and Continental Missions have all their convinced and enthusiastic supporters; and owing to the persistent and competent propaganda and organization of the Missionary Societies and Committees, the interest is, I think, more widely diffused. There is a growing number of influential men and women in the nation who recognize the contribution which the spread of Christianity throughout the world may make, nay, is making to the solution of world problems. As far as I can judge the Report of the American Commission entitled *Rethinking Missions* has not had any widely appreciable influence. Its proposals were not so novel to the missionary statesmen who guide the policy of the societies which are closely related to the denominations. A number of small, unattached missionary societies, fundamentalist in theology, have remained impervious to any such influence. Few, if any, of the theologians, who have studied the history of the religions of the world, have shown any inclination to follow the Report, where it strays into the province of theology, and offers a sketch of the eclectic Gospel, which should be the Church's Message to the World. Christ's name is still for our representative thinkers and scholars the name above every other name, as the name in which alone there is the full salvation of man's whole personality, and of all mankind redeemed from sin and reconciled unto God.



The Editor's Columns

Ceiling Zero, Visibility Zero

I PUT down my copy of *The Sportsman Pilot* and let my mind dwell upon the article I had just concluded, "The Personal Element." It indicated, on the basis of various investigations, that the personal element was responsible for the larger share of unhappy landings. Other causes there were, but by a striking majority the Personal Element led the list, and it has been so with the type of Sky-piloting of which you and I know the most.

Structural-failures are rare. Failure of our source of power, when it happens, is due to our loss of contact with it rather than the Source itself. That leaves "blind flying," *knowing neither where we are nor whither we are bound, sometimes not even knowing we are "up in the air,"* responsible for many a crash, and faulty judgment to assume its large share.

As long as humans are humans, we shall continue to pay the cost of a high mortality rate. Yet in the selection of our pilots, would to God it were possible to avoid crashes as the aviation industry is steadily reducing crashes, by eliminating the uncertain applicant for a flying license before the controls are turned over to him. As long as we turn the ship over to whomsoever is able to convince us that he merits our confidence as a pilot, just that long will the casualties, not only in the field of fatalities but in the field of public confidence, be stressed by the Press as it was recently, when it said:

"James R. Sullivan, Committee Council, then offered in evidence letters written by Dr. ——— which he asked permission *not* to read, because 'they are so vicious, vile and obscene.'"

Were we as individual pilots the only ones for whom we are responsible, it would not be so bad, but we have many who travel His line, for whom our responsibility is actual whether we realize it or not. Hence others suffer with us when we fly low and crash. The transportation line whose emblem we wear suffers. Nor does the Press ever permit us to lose sight of that fact. In this case it continues,

"The letters carried reference to the Townsend activities for the most part,

although several were written to and about women friends.

"After the letters had been examined, representative Lucas (D) of Illinois said: 'After reading the obscene, degrading and filthy language sent through the U. S. mails *by a minister of God* (Italics mine) it is easy to understand, etc.'"

Seeking the heights is the way of safety whether we be piloting a plane or a parish. Our peril increases with loss of altitude, not only ours but that of the Line for which we fly.

Jack

The Man at Church and In Business

SITTING in the office of a business man I was interested in hearing him say to me, "I can stand for a man coming into my office and attempting to deceive me in a business way, but I cannot stand for deceit and hypocrisy in the church." A few days later in talking with another man he said, "I was sitting in a church board meeting, and the business practice they advocated in the affairs of the church was awful." Both men were under the same illusion. It is one we have either consciously or unconsciously advocated for years; that church and the economic world are separate and distinct. Preachers have been enjoined to stick to the Gospel and let other things alone.

Mere politics and business have no place in the pulpit. With that we must agree. But does not our Christianity have a distinct place in the lives of men in the business world?

No man can be cut in half and one part designated the church man and the other the business man. He is the same man in all relations of living. As he acts in church he will act in business, and as he acts in business he will act in church. Jesus did not escape from life; He carried His Gospel into actual living. So should we. To preach a Gospel of mere escape, form or ritual, is to deny the Gospel a place in living. Our Christianity is not merely for church. Our church service does not end with the benediction; it begins there. For then the practise must be carried into the world. Our religion is to lighten life. It is not a cloak

to be put on or taken off; it is a life to be lived. Christians are expected to be different. Their Christianity must show in the world. Christ must not only be received into the church, but also into the business and political world. We cannot serve the Christ by confessing Him in church and denying Him before the world.

—W. R. Siegart.

A Few Words From the Pastor

1. The political version has it that the Lord

tempers the wind not to the shorn lamb, but to the fatted calf.

2. When a new idea occupies a vacant mind it has a glorious time.
3. A cynic is a man who knows the price of everything and the value of nothing.
4. Some politicians who boasted that their reputations were as sound as a dollar seem to have gone off the gold standard.
5. The more noise a man or motor makes the less power is there available.
6. Education is what you have left after you have forgotten all you learned in school.

—Charles F. Banning.

CHOIR AND CONSOLE FOR JULY

PRELUDE

Going Home	Dvorak
Chant d'Amour	Gilette
Entree du Cortege	Bassell
See The Conquering Hero	Handel
Morning Song	Stebbins
Prelude in E Flat	Neidlinger
Sabbath Calm	Christian
Meditation	Lefebvre
Berceuse	Kinder
Gloria in Excelsis	Mozart

OFFERTORY

Pastorale	MacDowell
Andante in B Flat	Lowden
Romance in C	Maxson
Grand Choeur	Marchant
Intermezzo	Rheinberger
Andantino	Botting
Offertoire	Thomas
Madrigale	Simonetti
Romance	Zitterbatt
Offertory in G	Lowe

ANTHEM

Forever Satisfied	Wooler
Land Of Hope And Glory	Elgar
Our God, Our Country and Our Flag	
	Machugh
Hymn for America	Camileri
There Is A Land	Shelley
I Will Feed My Flock	Simper
Praise Ye The Father	Gounod
The Earth Is The Lord's	Pfleuger
The Lord Is Exalted	West
Seek Ye The Lord	Roberts

POSTLUDE

Festival March	Hurst
March Romaine	Elgar
American Rhapsody	Yon
March	Rogers
From Conquest Unto Conquest	Batiste
National Hymn	Best
Paean Heroique	Diggle
March in A	Wareing
Festive March	Meacham
Recessional March	Stern

BULLETIN BOARD SLOGANS

Dead men only are exempt from criticism.
 Progress is spiritual not financial.
 Postage stamps stick till they get there.
 All progress is made through individuals.
 The Lark builds its nest near the earth, but sends its song toward the heavens.
 Lack of spiritual sight is the only real blindness.

A poor time to teach youth safety is after the family car is wrecked.

Your neighbor cannot feel the ache in your heart, nor the joy of your success—neither can he say your prayers and confess your sins.

Hope without action may bring the Relief investigator, never a job with self-respect.

Mountains produce views and inspiration, valleys produce food.

All phases of life have high crests and depressions, or day and night.

Rest in the night makes possible the conquests of the day.

Depressions produce character, if there is a foundation on which to build.

What thinking man would want continuous property.

Only cowards run from a problem.

What if mothers should go "on strike" for shorter hours, higher wages, and pay for discharged members? The wisdom of God in their hearts tells them the job must be done, regardless of hours, pay, or social virtue.

Jesus Christ tried to apply the spirit of motherhood to the ills of man. History is proof that it works.

Take time to be your best.

"All men are equal" does not imply equality in installment payments on Autos, Radios, etc.

CHURCH METHODS

The Private Citizen

When we consider how huge and heterogeneous are our great cities and how well organized are the forces of evil we sometimes feel hopeless. What can we as individuals do? Lord Bryce once had such a proposition put to him and he answered as follows:

You may say, what can private citizens do? Well, the State is made up of private citizens and such as they are will the State be. Each of us as individuals can do little, but men animated by the same feeling and belief can do much . . . The rain drops that fall from the clouds meet to form a tiny rill, and meeting other rills it becomes a rivulet, and the rivulet grows into a brook, and the brooks joined into one another swell into a river that sweeps on its restless course downwards to the sea.—*Exchange.*

Public Education

In democracy we need to plant centers for public discussion in every rural and urban community. We need a free platform where public issues may be debated as a wind-break against the gusts of emotionalized propaganda.—*Dr. John W. Studebaker, U. S. Commissioner of Education.*

Dedication Services

New Building, Organ, Lights, Choir Gowns, Memorials

A beautifully arranged and dignified "Re-Opening of the Church" and the Dedication of new equipment is offered by Rev. F. B. Everitt, pastor of the First Presbyterian Church, Cranbury, N. J.

Order of Service

Organ Preludes

(1)—In a Monastery Garden-----
-----Albert Ketelley

(2)—Song to the Evening Star---Wagner
Processional-----Jerusalem, the Golden
(The congregation will rise, as the choirs begin to sing and remain standing until the Gloria is sung.)

Doxology

Invocation, followed by the Lord's Prayer in unison

Gloria Patri

Anthem-----Open the Gates of the Temple
Young People's Choir

Hymn 304—Verses 1, 2 and 4. The Church's
One Foundation

(Congregation will rise)

The Dedictory Services

(Congregation will remain seated throughout the entire dedication.)

1—The Dedication of the New Building

Pastor—The Lord is in His holy temple,

Congregation—Let all the earth keep silence before Him.

Pastor—Lord, I have loved the habitation of Thine House,

Congregation—And the place where Thine honour dwelleth.

Pastor—Honour and majesty are before Him,

Congregation—Strength and beauty are in His sanctuary.

Pastor—I was glad when they said unto me, Let us go up unto the house of the Lord.

Congregation—We shall be satisfied with the goodness of Thy house, even of Thy holy temple.

Pastor—Blessed are they that dwell in Thy house,

Congregation—They shall still be praising Thee.

The Litany

Pastor—O God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and on earth is named,

Congregation—To Thee we dedicate this house.

Pastor—O Christ, the Son of God, only begotten of the Father, head over all things to the church, which is His body; Prophet, Priest and King,

Congregation—To Thee we dedicate this house.

Pastor—O God, the Holy Ghost, proceeding from the Father and the Son, our Teacher, Sanctifier and Comforter; our Guide into all truth,

Congregation—To Thee we dedicate this house.

The Dedication

Unto the sacred uses for which it was built, unto the furthering of the Kingdom of God on earth, and unto the glorifying of the Name that is above every name, we now dedicate this new building and all its equipment,

In the name of the Father, and of the Son and of the Holy Ghost.

A Service to Our Readers

THE Methods section is a common meeting ground for ministers everywhere. Kinks and ideas concerning the management of Church Institutions, Groups, Associations, questions on Building, etc., are welcomed. Questions will be answered when accompanied by a stamped, addressed envelope.

2—*The Dedication of the Organ*

Pastor—Praise ye the Lord. Praise Him in the sanctuary,

Congregation—Praise Him in the firmament of His power.

Pastor—Praise Him for His mighty acts,

Congregation—Praise Him according to His excellent greatness.

Pastor—Praise Him with the sound of the trumpet,

Congregation—Praise Him with stringed instruments and organs.

Pastor—Let everything that hath breath praise the Lord,

Congregation—Praise ye the Lord.

The Litany

Pastor—To the worship of Almighty God in the praises of His holy house,

Congregation—We dedicate this organ.

Pastor—To the joyful acknowledgment of all His mercies, and the adequate expression of our gratitude and love.

Congregation—We dedicate this organ.

Pastor—To the creating of a deeper and richer fellowship through the uniting of our voices in song, to the end that we may all be one as the Father and the Son are one,

Congregation—We dedicate this organ.

Pastor—To the awakening of new and holy purposes in life, to the fuller consecration of ourselves to God, and to the winning of a lost world to Jesus Christ, the Saviour.

Congregation—We dedicate this organ.

The Dedication

In humble recognition of the long years of devoted service of its late beloved pastor, and because the initial movement for this organ came from him, were hereby designate this organ the

Joseph E. Curry Memorial Organ and dedicate it prayerfully and gratefully as a lasting memorial to his faithful ministry.

In the name of the Father, and of the Son and of the Holy Ghost. Amen and Amen. (Choir Response.)

3—*The Dedication of the Lights*

Pastor—God is light, and in Him is no darkness at all.

Congregation—The Lord is my light and my salvation, whom shall I fear?

Pastor—And Jesus said, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.

Congregation—This is the true light, that lighteth every man that cometh into the world.

Pastor—Ye are all the children of light, and the children of the day.

Congregation—Walk as children of the light, even as He is in the light.

Pastor—Ye are the light of the world; A city that is set on a hill cannot be hid.

Congregation—Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

The Dedication

To their natural use in beautifying the sanctuary and in adding to the joy and comfort of all who worship here; and to their symbolic use, in witnessing to the truth that God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, and that we as well as the gospel are in the world to give light, we now dedicate these lights,

In the name of the Father, and of the Son and of the Holy Ghost.

4—*The Dedication of the Choir Gowns*

Pastor—And thou shalt make holy garments for Aaron, thy brother, for glory and for beauty.

Congregation—And they made coats of fine linen of woven work for Aaron and his sons.

Pastor—I will greatly rejoice in the Lord, my soul shall be joyful in my God.

Congregation—For He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness.

Pastor—The Spirit of the Lord is upon me—to appoint unto them—the garment of praise for the spirit of heaviness.

Congregation—Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city.

Pastor—It came to pass, as the trumpeters and singers were as one to make one sound to be heard in praising and thanking the Lord.

Congregation—That then the house was filled with a cloud, even the house of the Lord; for the glory of the Lord filled the house.

The Dedication

For the furtherance of pleasing and acceptable worship, and for such symbolic uses as, through all the ages, these and other accessories of worship have been used, we dedicate these gowns and choir accessories. In the name of the Father, and of the Son and of the Holy Ghost. Amen and Amen. (Choir Response.)

5—*The Dedication of Special Gifts*

1. Communion Service, given by the Sunshine Circle of the church.

2. Pastor's Communion Service, for private use with the sick and aged, given by the family of——, for six years an elder in this church.

3. The Book of Remembrance, given by the Young People's Union of this church.

The Dedictory prayer with choir response. Offering.

Organ Offertory, "Estrelita," Pounce-Kohlmann.

Anthem, "Hark, Hark, My Soul."

Sermon, "Strength and Beauty Are in His Sanctuary," Psalm 96:6.

Prayer.

Hymn 302, "Christ Is Made the Sure Foundation."

Organ Postlude, "Triumphal March," Flagler.

Placing the Corner-Stone

The Corner-Stone and ceremony of placing are symbolic, and may be made as elaborate as the pastor desires. There is usually a pocket for placing records within the stone. Members are usually requested to sign their names to the official resolution of the congregation to erect a New Bpilding, for placing in the stone with other records. In some instances a "guest register" is provided in which all those attending the special service for laying the corner stone are asked to register their names, for placing with other records. Photographs of former church buildings in which the congregation worshipped are often included.

The Vacation Bible School as well as the Sunday School membership offers excellent opportunity for training for flag drills as a part of the service. There should be both Christian and American flags. If there are members of foreign nations, it is pleasing and appropriate to add such flags in minor positions. For suggestions on this, see "Good Manners" last chapter, mentioned elsewhere in this section.

Boy Scouts, dressed in uniform, may take part in the service, as well as robed choirs.

Suitable Ritual: "To whom coming as unto a living stone, chosen of God and precious, ye also, as lively stones are built up a spiritual house, an holy priesthood, acceptable to God by Jesus Christ.

"Unto you therefore who believe, he is precious; the stone which is symbolic of the foundation rock of the teachings of our Lord, Jesus Christ, the same shall become as a portion of this new house of God—yea, even a portion of the very foundation of this house to be dedicated to the worship and teachings of God, the creator and father of all men.

"Brethren, we are witnessing the first steps in the building of a temple of beauty to the Name of our God, an emblem of spiritual uprightness and strength. Behold, the work is yet in its very beginning, inasmuch as we here place the very stone upon which the walls of this shrine shall rise, and which by His grace is as the foundation of the hope enshrined in our hearts that we shall one day rest in Thee. About us we see evidence of labour, disturbing that which is and has been so that a greater work may be builded in His Name and to His Honour. (*Speaking to workmen*) Ye have been chosen by your fellow-members and by the grace of our God to perform this eventful privilege of setting in place the stone upon which our hopes rest, symbolic of the greater work of the church among men. (*Place stone, place records, seal.*)

"Brethren, the setting of this foundation stone is completed, and the progress of the building may go forward from day to day, even as our pilgrimage toward a greater life goes forward with the rising of each sun and the setting thereof. May countless souls pass

through the doorway of this proposed temple of God, seeking to serve Him and to know Him, whom to know aright is eternal life. Amen."

A Pastoral Help

Much valuable help for clinical purposes may be secured from study and assimilation of a new volume, "Women After Forty," by Grace Loucks Elliott. Understanding the psychological difficulties of women whose experiences in life hinder adjustment to conditions may help many families to a "fuller life." While the book deals specifically with the problems of women, every student should remember that the actions, responses, and general experiences of the family or community as a whole are reflected in these studies. What the husband, brother, daughter, son, or pastor does in the course of human contact is reflected in the reactions of the "women after forty." The book is published by Henry Holt, and is \$1.25. Study it yourself and loan it to members for reading and discussion.

Good Manners

Young people frequently approach their pastor on subjects of social custom, "what to do under given circumstances." A volume of 128 pages on the above subject was assembled by Beth Bailey McLean, and published by the Manual Arts Press, Peoria, Illinois, cloth \$1.00. The subjects discussed cover everything from "Good Manners at Home," "Introductions," "Dress for Boys and Girls," "Calls," to "Manners at School," and "Business Etiquette." The last chapter in the volume is "The Flag Code," which gives complete rules regarding the use, display, and handling of our National Emblem. This is particularly valuable at this time of year, when Flags are used at all outside gatherings.

Music in the Church

Music can be not only a servant of the church, but also a drawing power toward the church. In so far as it is employed in the service of the church it is a link binding those who share in the ministry of music, but it should also prove an attraction for those who may be drawn to the church services and helped devotionally by the music.

There is much unused musical talent in even an average church. Most grade schools today find room for singing in their programs, and in high schools there are glee clubs and bands or orchestras. The members of such groups are usually from church-going families. Why then is not the church encouraging and utilizing this latent talent? It is an agreeable way to tie young people to the church, and has promise of increasing value as the years pass and individuals grow in technique and devotion to the art.

The missing link too often is leadership. A magnetic trained leader is essential. But in

many communities there is a conservatory or college trained man or woman available for the task. If not, there are schools and colleges of music, like Westminster Choir School, that specialize in training choir directors and organist leaders. A competent director can find singing materials among the juniors, and harness others of high school and adult ages in the ministry of music. Within a few years there will be a trained and experienced body within the church constituency to enrich its regular services and to provide extra attractions in services of sacred song.—*Exchange*.

Temperance Scroll

If "Eye-gate is a better educator than ear-gate," then the little card published by M. L. Reed of New York City ought to do much to lead education for temperance in the use of alcoholic beverages. On the obverse appear in red letters the words "Total Abstinence," each initial prefacing a word. Thus the cards message reads, "Truth Often Told Against Liquor," "Abstinence Benefits the Society Through Increased National Efficiency Necessitating Constant Education." On the reverse of the card are some striking facts about alcohol's character and effects. Miss Reed, who lives at 132 E. 45th St., New York City, quotes these cards at \$2.00 a hundred.

A Tip to the Stunt-Loving Minister from an Advertising Man

Good salesmanship is inconspicuous. It is true that standards of public taste have changed materially during the last ten years. The public stands for, and seems to welcome, things today that would not have been tolerated in the early twenties.

Editors of mass circulation newspapers claim that they merely are reflecting public taste in the sexy, sensational make-up of their news pages, and in some instances the circulation figures seem to indicate that this may be true.

But does that mean that we must follow the same trend in our advertising in order to get results from the modern hard-boiled buyer?

It depends, I think, upon the understanding we have of the function of advertising.

If the whole job of advertising is to get itself seen and talked about, then nude pictures, bizarre effects and night club headlines will do the trick.

Frankly, I am not much interested in advertising that merely gets itself seen and talked about. I am tremendously interested, however, in advertising that gets a worthy product talked about. It is the product that must be made to command attention—not the advertising.

A successful salesman does not come barging into your office in a pea-green suit and yellow necktie. He doesn't do a muscle dance in

front of your desk, or hope to impress upon you the superb quality of the product he is offering, by starting off with some Ed Wynn jokes or supper-club chatter.

The successful salesman himself is more or less inconspicuous. But how he does make that product of his stick out!

We may like clowning for our entertainment. We even may get a certain kick out of bathing beauties and off-color conversation. But when it comes to the purchase of a motor car or a refrigerator, or even toilet soap, we demand a certain amount of dignity and sincerity and intelligence on the part of the salesman in whom we place our confidence. Much modern advertising seems to miss that fundamental point. It attracts attention all right. It makes us gasp at its frankness, or laugh at its impossible claims. But I can't believe that it sells much goods. And if advertising is to earn its keep, it has got to do a selling job.

The advertising of ten or fifteen years ago depended largely upon artistic effects for its attention value. It was more serious in tone; more restrained, and I think more believable.

Perhaps I am old-fashioned. Maybe people actually have gone haywire in their thinking. Maybe they are influenced in their buying by freak layouts, slightly shocking headlines and ridiculous claims. Maybe—but I doubt it.

I don't believe even that the analogy of the sensational newspaper is sound. Sensationalism may build circulation, but it does not of itself make a newspaper a better advertising medium. Advertising value in a newspaper is built on public confidence. And public confidence is not fostered by sensationalism in a newspaper, or in advertising.

My own thought is that in advertising, particularly of major products, we should strive for a certain amount of dignity and restraint. Our copy need not be heavy or uninteresting, but it should be sincere and it must be believable.

We must remember always that we are not in the show business. Our job is not merely to entertain, or thrill, or shock. It is to inspire confidence; to build reputation; to sell goods—today, tomorrow, and over a period of years. If we do not accomplish these results our advertising is not good advertising, no matter how much attention it attracts or how widely it is discussed.

The all-important thing is to get people interested—not in the advertising, but in the product.—*Henry T. Ewald, President, Campbell-Ewald Company, Detroit.*

Africa Goes Movie-Minded

What does a primitive man in the heart of Africa see in a moving picture? What makes him laugh? What moves him to tears? How can the cinema help him to change his ways so as to enrich and elevate his life? These are

questions to which a little group of white men are seeking the answers in the highlands of Tanganyika. Here they are carrying on the Bantu Educational Kinema Experiment sent out by the Department of Social and Industrial Research of the International Missionary Council.

Mr. J. Merle Davis, Director of the Department, organized this project early in 1935, sending out a field staff from London. In the first six months of field work, twelve films were made with talkie accompaniment in seven native languages. These were displayed to 85,000 Africans in ninety-two performances throughout portions of five East African Territories, covering itineraries aggregating 9,000 miles.

The Experiment aims to meet with visual education some of the problems of adjustment to modern life of the primitive African. It has not gone into Africa with a pre-determined line of films that Londoners have concluded are "good for the African." It is trying to discover what the African himself finds of interest in the films; what pictures awaken his mind and appeal to his emotions; further, through what instructional methods can new ways of hygiene, sanitation and agriculture be best portrayed with the cinema. A basic principle of the Experiment is that it shows black rather than white people in action. The native mother and child and the native farmer are shown engaged in new ways of doing familiar community and household tasks in the familiar village and tribal environment. Against this well-known background the new principles are interpreted which the native must know and make his own if he is to succeed in the new world he has entered.

The first trial pictures are both instructional and recreational, including such subjects as Soil Erosion, its cause and prevention; Native Co-operative Coffee raising; a knock-about farce; thrift through Post Office savings; pure milk production; the use of tax money; an animal fable; the use of modern medicine versus the craft of the witch doctor, etc.

Native African actors and assistant producers are being trained who not only carry the roles in the pictures, but direct and criticize the sets which go to make up the final production. The interest of the African community in attending a long series of film showings, their preferences and their willingness to pay for admission to the displays, are matters that are also being tested.

The Governments of Tanganyika, Kenya and Nyasaland cooperated by furnishing headquarters buildings, lending Educational and Agricultural officials to assist in making the pictures and remitting Customs duties on equipment. The Experiment is unique in the history of the contact of colonizing Govern-

ments with backward peoples. With the common educational problems of the Mandated Territories in mind, Baron von Asback, Dutch representative to the Mandates Commission, has urged a display of the films at the May meeting of the Commission in Geneva.

It is hoped that the principles that emerge from this two-year experiment will be used in the forming of a permanent organization for the producing of suitable films for East African natives, and that this may be effective in forestalling the entrance of undesirable pictures into this part of Africa.

Japan Makes Survey of "Drinking Among Miners"

That Japan is, and has long been, consistently planning to dominate the world's markets is an open international secret. "Made-in-Japan" goods are invading the marts of trade of every consumer nation, causing manufacturers of practically every commodity except automobiles uneasiness, amounting in many cases to alarm.

The little brown brothers of the Orient indulge no illusions. They are keenly conscious of the vital and inflexible law of trade—"Only better goods at lower cost will win." And, in common with industrialists the world over, they know that elimination of waste is a big—often the big—factor in the production program.

According to a recent news item the Mitsui Tagawa coal mine of Fukuoka recently made a careful test to determine the economic results of moderate drinking among their miners. Selecting two groups of 170 men each, and eliminating so far as possible all factors except that of alcohol, one group were required to abstain and the other was given a controlled alcohol ration. The tabulated results showed that the total abstainers produced 14% more coal per day and that they earned 14.9% more pay.

The losses from "avoidable" causes among the abstainers were sharply less than among the moderate drinkers. Time out for accidents was 63%, for sickness, 42.1%, and for all causes 44.5% less among the non-drinkers.

In the United States the liquor problem has been primarily a moral and social question. Japan will probably approach it chiefly from the standpoint of efficiency and the world trade angle. If abstinence helps to produce better goods at less cost, thereby opening profitable markets, that fact may determine Japan's action, just as the economic and not the moral aspect determined the action of the railroads and other large employers in this country.

Japan may say to her industrial workmen, "Quit drink or quit work," and make the choice effectively mandatory.—*Prohibition Facts*.

T H E P U L P I T

RAINBOWS OF LIFE

• REV. T. M. ATKINSON

["I do set my bow in the cloud, and it shall be for
a token of a covenant between me and the
earth." Gen. 9:13.]

THAT was a wrecked and empty world in which Noah found himself. As the ancient story has it, he had been floating for weary days, eyes straining horizonward for a place and a time to land. Then at long last there came the ark's lone landing. But what a world in which to begin life over again! Landscape devastated, people gone, friends of other days not there any more. For Noah it was a time of anxiety, of heart-searching wonderment. This wrecked world, what shall he do with it? This lonely world, how can he live in it? He peers, hand shading his dimming eyes, out from his hill-top to the north, to the south and around to the north again. Straining, gazes as far as his anxious eyes can see, yet never a human being to delight his lonely soul in all his sorry world. A world wrecked and empty and lonely. Is there anyone left in the universe at all? Then he gathers together his little pile of mud covered rocks, puts on it some damp twigs and kindles his smouldering altar fire. As the smoke mounts upward toward the heavens his eyes follow it and, behold, there, in dazzling splendor, a rainbow spanning the cloud-filled eastern sky. And he seems to hear the God he has always known saying to him, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Yes, there is One left to him yet besides his little family hand-ful. His God is still there!

Catastrophy and sudden disaster, pain and suffering and heart-twisting anxiety—these are the things that are still in our world. We know it well. The experiences of Noah with his wrecked and lonely world, of splendid old Job and his despair, of sad-eyed Jeremiah are not only things of the long-ago and far-away. But for those who know these things there is still much of radiant hope in that rainbow in Noah's sky.

I

On a certain rocky headland on the coast of California, we used to watch the battle of waves and the rocks, the breaking surf, the flying spray. Splendid were the great mounting waves as they came rolling in. Gray and dark and menacing down under; foamy white on their tops where the spray and the spume flew free. In they would come swinging until

they encountered the immovable, shattering rocks. Then, with a stunning roar and crash, the waves broke in boiling, tumbling, high-mounting surf.

Then, if the sun came out, there shone the calm beauty of the little rainbows in the spray. The elements for the making of rainbows were there all the time, but the rainbow was not seen until two things happened. First the water had to be broken in the turmoil of surf, and then the sun had to shine into that turmoil.

So very much like human life is the shattered surf of the ocean shore. As long as life "goes along like a song," with no suffering, no pain and little of struggle—there is no rainbow there. If there is neither cloud in your sky nor broken water in your sea there is no rainbow. If there is no broken heart, there will, probably be no rainbow in your soul.

But when the winds blow, when the storms come, when the waves dash high and angrily and fall broken and shattered on the shores of life, and when the sun shines in upon the broken tumble of it all, then, by some strange process of spiritual chemistry, the splendor of the rainbow shines steadily there. It was, they tell us, a lonely young priest far from home in his little church among the Austrian Alps who one Christmas day, wrote that most loved of all Christmas carols, "Holy Night! Silent Night!" And it was to a broken-hearted organist, Franz Gruber, to whom he took his little poem and who then and there, amidst his heart-wrenched sorrow for the loss of his young wife who had just died, sat down and composed the music that will be sung by loving hearts everywhere so long as the Christmas story is sung in the world. And the music that Franz Gruber wrote that day would scarcely have been written without the heart-break in his soul. It is indeed in tears that the rainbow finds its opportunity.

Strangely, the beauty of the rainbow might never be known in life if heart-break were not there. When life is broken in sorrow or catastrophe or pain or disaster, when money is gone and work is gone, when everything is loss and there is no gain at all, when a loved one goes whom we shall never see again, when our world tumbles in on us—then, then is the time that, best of all, we can know the calming

beauty of God's ever-present love. His love is present all the time—like the elements of the rainbow—but it is released to our consciousness only when the heart-break and the struggle come.

By such a process are made the fragrant lives we see all about us. It is the faces that have most of heart-break behind them, sometimes, that shine with most of joy. When you tramp the trails of the California hills, you may pluck a leaf or two from the bay-trees as you pass, put them in the palm of your hand and crush them, there will come forth a fragrance piquant and beautiful. But until they are crushed and broken you would not know of the fragrance. So are such broken and crushed lives of gallant people.

Somehow, we can be bigger, deeper, greater, finer souls if we let the rainbow shine in our broken hearts. And you do not have the rainbow without a cloudy sky or broken waters.

II

But we are spending too much time on the one factor that is necessary for rainbows. Broken water is necessary, yes. But that is not all. There are ocean shores, surf-dashed enough, that have no rainbows. And there are lives—oh, you can see them endlessly shuffling along the city streets or going with sorry faces about their daily affairs—where is no beauty, no hope, no rainbow in the soul. Faces sour and dark, lives hard and gray, pain-filled, sorrow-laden. Heart-break that is unrelieved, stark, anguished. There is no rainbow in such hearts. You have got to have, also, the sun in your sky to have your rainbow.

**YOU MUST HAVE GOD IN YOUR HEART
IF YOU ARE TO HAVE RAINBOWS IN
YOUR SOUL.**

It is only when God is allowed to shine in upon one's sorrow and shipwreck that the knowledge of his love and care can flush the soul with beauty. For Franz Gruber it was because God was still in his sky that he could compose the beautiful music. Here is George Matheson, young, and going blind. He is engaged to be married to a beautiful girl whom he loves with all his heart. He tells her of his coming blindness. She takes her liberty and leaves him to his tragedy. Heart-break! The broken, shattered water of life. But George Matheson does not have only the heart-break. He has God too. And so he can sing—sing that song that now the ages will sing, "O Love That Wilt Not Let Me Go!" Without God still in his sky Matheson could not have written that sweetest of hymns that touches every heart that knows disaster and loneliness.

So scarcely a piece of noble music that will live for long that does not have back of it somewhere a sad experience where the bottom has gone out of things for someone, and does not have also an underlying, sure confidence that God is still there. The hymn-book

is filled with songs that have come to us through the working out of this same hard but blessed process. Like John Henry Newman, lonely, far from home and sailing on a distant sea. He is at sea in more senses than one, for he is wondering about his course in life, his duty, his view of truth. Presently he is to make a great decision that shall change everything for him—break old friendships, begin a new course. He is ill at ease, puzzled and down-cast. Then he takes a piece of paper and writes, from the bottom depths of his soul, that other song that will live for aye, "Lead Kindly Light, amid the encircling gloom, lead Thou me on!" There was pain, sorrow, loneliness. But there was also—God! The result was song. So, too, with the noblest of the paintings down the centuries.

If you have a God in your sky, you can have rainbows in your heart. "It shall be for a token of a covenant" said the old writer-down of the Noah story, "which I, God, make between me and the earth!" That "covenant" that the Hebrew people always sensed, how true it is for us still, and how abiding. Tumbling worlds, catastrophe, disaster, sorrow and pain, loneliness and death—these shall be. But they shall not be alone, making up our whole world. Nor shall they be forever; they shall have an end some time, somewhere. And then comes Jesus, and we hear him saying, "This cup is the new covenant in my blood . . ." And so the Master of life, by his own life and words and deeds, gives us to know that that heart-break, that sorrow and loneliness are not ours only. They are his. And not only his, but they are in the very heart of God himself. That the supreme God of the universe knows all about these things that so shatteringly beset our little lives. So the rainbow in the heart of pain, now, is a rainbow of hope indeed. A symbol saying: God is not the God of sorrow, of disaster. He is the God who is present in the sorrow and disaster; but he is the God of hope, of beauty, of times when all things shall be right again. He is the God of love and gentle care.

Many wonder why life for them is sorry, sad and dull past all enduring. Why they have come to the end of things "where trails run out and stop." It is because they have no God within to turn their soul weariness into rainbows.

This is a message from the olden times, a message of cheer for every sad, weary, broken heart of us all. Let us open our skies to his shining—our souls to His calming, loving touch!

Stanley Jones reminds us in his "Christ of the Mount" of the ancient custom of stretching taut wires between the towers of mediæval castles to make of them an Aeolian harp. And that when there was only calm, quiet weather, there was no music there. But when the storm raged and the winds blew and wrenched and

tore at those wires, there came exquisite melody. The harp was swung by the storm, but it used the storm to make music. It is an absolute law of nature—of God. You can always depend upon it. Given broken water and the

sun shining into it; the rainbow. Given a broken, storm-tossed heart and God shining in the soul of a man and you have rainbows in the heart. It is absolutely sure. It is the token of a promise—that God's love will not pass away.

THE CARPENTER OF GALILEE

•RALPH P. RASMUSSEN

AFTER Jesus' birth and sojourn in Egypt, Mary and Joseph took Him to the land of Galilee to a little town named Nazareth. It is recorded, "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Very little is written in the gospels of Jesus' years in Galilee during the time He was at home. Luke wrote that the boy grew and was strong. Also it is written that each year Jesus went with the household to Jerusalem to observe the Passover, and on the occasion of the twelfth Passover after the birth of Christ, He was present in a forum discussion with the leading teachers of the day.

Certain evidence points to the fact that Jesus learned the carpentry trade. "Is this not the carpenter's son?" When Jesus was around 30 years of age. He left His father's shop to become a Great Carpenter for the whole world. And after His baptism and great temptations, He embarked upon the greater ministry of a world builder. As a preacher Jesus was the supreme Carpenter or Builder. Shortly after the three temptations Matthew writes, "He began to preach." In His preaching He brought Good News—the best news that a dark world had ever heard of. He brought great comfort which included such statements, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." In His preaching He brought the true light, the kind that men need in their groping and darkness. In His message He uttered great challenges, among them, "Follow me."

In Jesus' constructive ministry He healed the afflicted, and thus reconstructed out of lives smitten with divers ills, lives that were whole and wholesome. When the sick accosted this Physician, He cured them. He touched those who were literally blind and those who were blinded by the mere material. To the wretched He gave health. Jesus came not to deny life, but to affirm it, and to institute a happy and perfect life. As a healer, Jesus was a mighty Builder.

As a great Teacher Jesus was a moral and spiritual Carpenter. His mighty teaching on the Mount is a constant pledge that our lives can be lifted on a higher plane, and that men can rise above the beast. Among the sterling

gems in the Sermon on the Mount are these beautiful phrases and thoughts: "Blessed are the meek," "Blessed are they that hunger and thirst after righteousness," "Blessed are the merciful," "Blessed are the pure in heart," "Blessed are the peacemakers." These teachings are unsurpassed in beauty and reality. By means of stirring moral and religious teaching, the Great Teacher was a master builder.

In all of the Carpenter's ministry He was a builder of human lives. Back in Galilee by the side of Joseph, Jesus handled familiar materials, and transformed them into something visible, solid and concrete. Early in life He built with wood and rules, but later with the spirit and with truth. His trade taught Jesus to take dead materials, and change them into something useful and beautiful. Later He took the money-changer and the prostitute, and transformed them into useful citizens of the Kingdom of God. The Carpenter of Nazareth causes one to feel and glow with the spirit of the writer: "Build thee more stately mansions, O my soul!" To bring this theme more intimately to bear upon our own lives, and to think of the sentiment of others, will the latter be able to say, "Did not the carpenter's Son build this life?"

In all of the ministry of Jesus He was a builder, and we need this constructive ministry in the whole world today. We need it, too, in our Churches and our Church Schools. In a special way, we need this building in our personal lives, and thus will it express itself in a social advancement.

The supreme aim of the Carpenter of Galilee was to build the Kingdom of God upon the earth. Well do we know what the Kingdom of the earth is—too much stress upon the material, pride, selfishness, hatred, avarice, sensuality, and numerous other negative traits and influences. In our thinking and in our visions we have a faint glimpse of the Kingdom of Heaven. We are sure that it consists of the good, the true, the sincere, the lovely, and the beautiful, but above all the reign of God in the minds, and hearts, and souls of men. Jesus would have all of these latter qualities and influences become a reality on the face of the earth. The carpenter's Son is challenging us to build with Him.

["Is not this the carpenter's son?"
Matt. 13:55.]

RADIANT LIVING

• RALPH P. RASMUSSEN

AT the heart of real Christianity is a glowing radiance. This inner joy expresses itself in many ways, but especially when life's crises are confronted. This unspeakable radiance brings life out of death, and turns the sunsets of life into sunrises. Margaret Prescott Montague in an article in the *Atlantic Monthly* relates a story of a Negro who had been very sick, but who got well. When asked how he got well, he replied, "Why, the doctor he came along, and he give me some medicine, and it went through my whole personality." In a sense the Spirit of Christ is a medicine that penetrates the whole being, and results in a healing, wholesome radiance.

The most sublime radiance follows the facing of life's hard blows in the spirit of the Master of men. A. Maclaren wrote, "The highest joy to the Christian always comes through suffering. No flower can bloom in Paradise which is not transplanted from Gethsemane. No one can taste of the fruit of the tree of life, that has not tasted of the fruits of the tree of Calvary."

In seeking to bring evidence to bear upon a thought of this kind—that a thrilling radiance should be the possession of the Christian, it is well to select an individual whose life brings proof of such a contention. We turn to Stephen in the Acts of the Apostles. A brief sketch of his activities is to be found in the sixth and seventh chapters of that book. This man, "full of faith and the Holy Spirit" . . . "did great wonders and miracles among the people." He was chosen to be a deacon to look after the poor. In the ministering of his task in a faithful manner, some of those in the synagogue grew jealous of him to the extent that they hired men to commit perjury. The latter accused Stephen of blasphemy which for the Jew was and is a very wicked sin.

After the charge was made against Stephen, he was taken before the council, and there the false witnesses accused him. In the midst of this spectacle with everything against Stephen they that sat in the council looked upon him and "saw his face as it had been the face of an angel." Here was radiant living manifested before those in the chamber. The rest of the story can be told quickly. The high priest asked Stephen if the charges were true. Stephen, after giving a short survey of the Hebrews concluded by calling these accusers stiffnecked and persecutors. Those in the council, not able to stand the remarks of their victim, ran upon him, cast him out of the city, and stoned him. The clothes of this radiant Christian were laid at the feet of a young man whose name was Saul. While Stephen was

["And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel."]
Acts 6:15.

dying he asked God to receive his spirit, kneeled down, and cried with a loud voice, "Lay not this sin to their charge."

This is a remarkable story of a man who knew his Master. He possessed that inner radiance that caused him to remain true to his Christ in the midst of tribulations to the very end. More than that he passed his life on to another—Paul of Tarsus. Stephen had a "magnificent obsession"—his sparkling radiance, and he passed it on to another who was to demonstrate the life of radiance as few men have ever done.

Of course, we can always turn to the wonderful story of Christ for an illustration of the victorious and radiant life. It was said of Him that "He was transfigured before them, and His face did shine as the sun." This Transfiguration was the inward radiance of the soul becoming visible on the countenance.

How about ourselves? Sometimes we make a burden of our Christian profession. Instead, our lives should radiate the spirit of God within. This is our privilege. The Psalmist said, "My cup runneth over." That should certainly be the Christian's experience. More than this high privilege, we have a responsibility. Our radiance may be the means of leading some soul to partake of that radiance even as the Man of Tarsus was led by the beauty and lively joy of the great martyr.

FAITH

• GEORGE D. MCCLELLAND

Hebrews 11:24-29

Introduction:

Faith is a word hard to limit by definition. In Moses we have the exemplification of faith.

I. *Faith Renouncing*

1. When Moses had grown up

- (1) When he had come to be a man in his own right;
- (2) When he came to the place of making a decision;
There comes a time in the life of every man for the realization of the necessity of a right relation between him and God involving a decision on man's part.

2. He refused and renounced his right as a son of Pharaoh's daughter, which involved renunciation of:

- (1) High social place;
- (2) High political place; and
- (3) High religious place. (Because of Pharaoh's connection with the state religion.)

3. He renounced these rights because they stood in His way of serving God.
When a soul comes to the place where it is imperative for him to make a decision as to which road he will take, with reference to God, faith in God demands the solemn recognition of each hindering cause and its renunciation.

II. Faith Choosing

1. Moses through faith chose to associate with the people of God.
 - (1) The people of God were slaves—He would have been a ruler in Egypt.
 - (2) The people of God were ill-treated—He would have known naught but ease.
 - (3) The people of God were illiterate—He was learned in all of the learning of the Egyptians.
2. Moses through faith chose the reproach of Christ.
 - (1) The infamy of being a follower of Jehovah.
 - (2) The trials of a God-like life.
3. Moses through faith chose great riches.
 - (1) He chose riches greater than all Egypt had.
 - a. An Egyptian king before his day was buried in a coffin of pure gold worth a half a million dollars.
 - b. The furniture of the household of Pharaoh was inlaid with gold and silver.
 - (2) He chose lasting riches.
Those that thieves cannot steal, those that inflation and deflation cannot effect, those that are forever and forever.

III. Faith Expecting

1. He expected God to take care of Him.
Just simple faith and trust for those things which he needed.
2. He expected God to deliver his people.
He did not know how, but looked out in faith, beyond present material and temporal consideration.
3. He expected a recompense of reward.
Wages from the I AM THAT I AM who employed him.
4. Expectant faith endures,
 - (1) It knows disappointment, but keeps on at the task, Moses disappointed in the spies.
 - (2) It is acquainted with grief, but is not bowed down, people built a golden calf.
 - (3) It knows hardship and trial and difficulty, but never a task too great. Moses was turned back time and time again in forty years, but never lost faith, but went on expecting and trusting and believing.

Conclusion:

Faith that is real and genuine renounces all for God, chooses sacrificially and waits expectantly upon God.

JUNIOR PULPIT

THE WATCH THAT SPEAKS

• REV. E. EBRARD REES

There were days when there were no factories, huge chimneys, large machines. In those days there was no electricity, no radio and no steam engines and locomotives. People moved slowly and did things slowly. And because there were no factories and huge machines things had to be made by hand. Everything the people had was made by hand and took months to make. A machine makes a pair of stockings in less than five minutes. In the old days a woman took a month to knit a pair of stockings.

Now machines make automobiles by the hundred in a week and needles by the thousand in a day. But a hundred years ago one man took a month to make a horse cart. And he was proud he made it. Every bit of wood was planed carefully and every part was joined perfectly. He would even fix the iron work to the wood and then paint the whole in two or three colours. When it was finished how proud he was as he said, "That cart I made myself, every bit of it." Then he would write his name on it that everybody might know that he was its maker. So proud were people of what they made that they put their names or initials on them. So you have initials on wood work in cathedrals and on stone work in old buildings.

In the National Museum of Wales at Cardiff there is a very interesting and old silver lever watch in a silver case. Every bit of it was made by one man. Every nut and screw and wheel he cut out of metal with his own hands. And without anybody's help he connected joint to joint and wheel to wheel. This man had made 536 other watches before this one and he was proud of each one of them. And when he had finished this one he numbered it No. 537. Then he engraved his name to it and you can read it today, G. Williams, Montgomery. And the year it was made was 1832. It is a beautiful watch and the owner of it was so proud of it that he wrote his name on it, Thomas Powell, 1871.

But the maker of this watch wanted the owner to look after it well and so he did for no watch would look well in a hundred years after it was made unless it had been looked after well. In case the owner might forget to look after the watch the maker engraved on the dial these words:

*Keep me clean and use me well
And I to you the truth will tell.*

THE LION'S TOOTH

• WATSON WORDSWORTH

Object: Dandelion and a leaf of the same flower.

The Lion's Tooth! That sounds like the title of a fierce and ferocious story. But don't

be alarmed: the lion's tooth that I am going to tell you about is not that of the roaring king of the jungle; but one of the most familiar objects that you see at this season of the year.

Here is the lion's tooth; (display dandelion) for that is what dandelion really means. It is made up of three French words: *Dent*, meaning *tooth*; *De*, which is the French way of saying *of*, and *Lion*. Dandelion—the tooth of the lion.

You may wonder why this flower is called Lion's tooth. It is not on account of any peculiarity of the flower itself; but because the leaf, (display leaf) as you will notice, is jagged and sharp like the tooth of a lion.

The dandelion is one of the most beautiful flowers that we have. Wordsworth, in one of his beautiful poems, tells us how one day, while taking a walk in his beloved England, the sight of a field of daffodils filled him with joy and set his heart dancing with the flowers as they danced in the breeze. And I think I can understand what the poet felt; for the sight of a field of golden dandelions gives me a similar thrill of joy. Can you imagine anything more beautiful?

Yes, the dandelion is a lovely flower; but it is very unpopular. Every person who is interested in having a fine lawn seems to be finding fault with the dandelions and is working hard to destroy them. Why is this? It is because if you allow the dandelion to have a little bit of your lawn or a small space in your garden it is not satisfied. It wants the whole garden for itself and tries to drive out every other flower and every blade of grass. If it were a person we would say that it was very selfish. And that is the reason it is unpopular. If it would only be content to have its share of the lawn, no one would object. In fact I would like to see here and there a golden flower, just as I like to see a few tulips here and there on the lawn. But the dandelion isn't satisfied with just a little; it wants everything for itself.

And boys and girls may be ever so beautiful, but if they are selfish they too will become unpopular and other boys and girls will not want to play with them or associate with them.

So, imitate the beauty of the dandelion, if you can; but avoid its selfish ways.

CHILDREN'S TALK

• J. VICTOR HOWEY

(Object—An eraser.)

What is this? An eraser. Yes.

What is it used for? To rub out things. Yes.

What do you rub out? Pretty pictures?

Well written words? Correctly spelled words?

Clean spots? No, mistakes.

Yes, we rub out mistakes, ugly marks, misspelled words, everything of which we would be ashamed when the teacher comes along, or which might pluck us in an examination.

In Psalm 51 we read about David seeing some bad marks on his life and asking God to take them away. Verse one says, "Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions," and verse nine reads: "Hide thy face from my sins and blot out all mine iniquities."

David knew that it would not be possible for him to be happy as long as his sins remained in his life, so he asked God to use His great eraser as he had promised He would do, Isa. 43:25, "I even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

Let us look through the record books of our lives and have God blot out all that is not good. Is there a lie that we told and never admitted? Is there a cruel thing we did and never made right? Is there a kind deed we could have done but didn't because we were too lazy, or wanted to have a good time? Is there a bad story we have told that spoiled the purity of someone's mind? Have we been mean and stingy and selfish?

Oh, just let each one ask, "Is there anything I would be ashamed of, if I had to tell Jesus about everything?" If there is, let us ask God to use the great eraser of His forgiveness, and blot it all out. Let us sing a prayer, "Lord Jesus I long to be perfectly whole."

CHANGING ONE'S CLOTHING

(The speaker should have a Crab, or a picture of a crab, in position easily seen by the audience. Questions regarding the habits of the little animal may be asked freely.)

Some of you have felt the coat of this little creature and know it is hard. Listen, as I tap it, and you can hear that the coat is made of a hard, bony substance that hems him in all around. You and I have our frame-work on the inside. Some bright boy or girl will tell me that it is called "the skeleton." The crab has his skeleton on the outside of himself, and what do you suppose happens when he wants to grow bigger? You have it, he has to get rid of his hard coat, and make a new one that will fit him as he is going to be. Some of us have seen the coat of a snake, after the snake has crawled out of it. Well, the crab crawls out of his coat because it is holding him back, and from the soft skin left on the outside of himself, he builds a new, hard coat, that will fit him and protect him.

Of course, there is an exception to this statement, there is one kind of crab that does not bother to build a new shell, he just crawls into a discarded shell of another animal. He is called the Hermit Crab.

This business of getting rid of things that no longer fit us is not new to boys and girls. Every so many months, we just have to have some nice, new things, because, happily, we

have gotten bigger. Now, this is not true only of your clothes, it is true of your school books, as you go from one grade to another. Every boy and girl here will understand that this is true of our behaviour also. Today we learn that some of the things we thought were all right yesterday are not what we thought they were. We've learned something bigger and better from Mother, from Dad, from Playmates, from Teachers, from Books, from studying our Sunday School Lesson, and we just forget the old and act according to the new understanding.

In the lesson for today, we learn about a man, named Nicodemus, who went to Jesus

Christ to learn how to live according to the plan Jesus taught. Nicodemus was a good man, and he told Jesus that he did his best to follow the rules that he had learned about life, and Jesus said to him, "Verily, verily, I say unto thee, except one be born anew he cannot see the kingdom of God."

Jesus was telling Nicodemus just what we are learning day by day, that we must discard the old that will hinder us, and put on the new that will help us in our growth into the kind of young men and young women Jesus Christ expects us to be.

John 3:3.

ILLUSTRATIONS

• WILLIAM J. HART, D. D.

The City of Washington and Lincoln

Gen. 10:12. "The same is a great city."

Theodore Roosevelt used to say that he regarded the national capital as the city of George Washington and Abraham Lincoln. Lesser personages, he thought, should be contented with quite subordinate places. Lord Bryce, advising a pair of Americans who had been invited to visit the British universities during the World War, admonished them that the only American names their audiences would be certain to recognize were Washington and Lincoln.

At first these statements suggest limitations. Yet reflection shows that it is a supreme achievement for a new nation to have produced two men who by their character no less than by their abilities have made their names synonyms for Freedom and for Union, the world around. That they stand together, their monuments vitally related to the chief buildings of the nation that the one founded and the other saved, gives to the capital city a great soul. One hears talk of putting a soul into the national capital. The soul is there if we ourselves would but seek it.—"Washington, Past and Present," by Charles Moore (The Century Co.)

Restoration of Equanimity

I Thes. 4:11. "That ye study to be quiet."

President Cleveland told many of his friends that when the cares of state and the deceitfulness of politicians stirred him to the depths, he would look from the south window of the White House out over the tree-lined grass carpet to the calm marble column (The Washington Monument), and his equanimity would be restored. Once when President Coolidge was

threatened with chaos and catastrophe if he persisted in his then course of action, he called the attention of his irate caller to the fact that the monument was still standing!—Moore's "Washington, Past and Present."

Scotch Soldiers Responded to Music of Bagpipes

II Chron. 7:6. "With instruments of music."

Magic is found in the music of the bagpipes by the Scotsman. This was illustrated in an incident related by Dr. B. M. Tipple, an American clergyman, who was at the time a resident of Italy. It referred to the early weeks of 1918 when a certain company of Scotch Highlanders was holding front-line trenches in Flanders. The cold, the rain, the mud, the raiding parties and other features made life unusually trying for them. Relieved at last, they started back for their rest billets, ten miles in the rear. Exhausted, they almost fell asleep while they marched. One by one, many of them dropped behind from sheer fatigue. What then happened was thus told:

"They left the front line at midnight and were nearing their haven of rest at dawn. They had covered perhaps two-thirds of the distance when those trudging ahead heard the sound of bagpipes, faint at first, but steadily growing louder. And they were playing 'The Campbells Are Coming.' Instinctively, those fagged-out boys straightened up their weary backs, put up their heads and began to march, not to plod.

"It was the Brigade Pipers. They met the first of the boys, wheeled about and played them in, the bagpipes shrilling, 'The Campbells Are Coming,' 'Cock o' the North,' and other

Highland airs. And when the Pipers had played the first boys in, they went back to pick up the stragglers and they played them in, too. Over and over they did this, bringing the men in by twos and threes, and even one man at a time! It was daylight when the last tired soldier was back."

The familiar music of the homeland gave the men new courage and strange strength. The Pipers had performed their mission well. They had aided the dispirited and tired men, and had brought them back to their place of rest.

July in American History

Ex. 12:2. "*This month.*"

One hundred sixty years ago, July 4, in Philadelphia, the Continental Congress adopted the historic declaration to the effect that our representatives, appealing to the Supreme Judge of the world for the rectitude of their intentions, solemnly published and declared that "these United Colonies are, and of right ought to be, free and independent states." Twenty-two years ago, July 24—a generation, by the way!—the World War began.—*H. B. V. in the Kansas City Star (Quoted in the Watertown Times, Jan. 4, 1936.)*

Two Sublime Declarations

Jer. 34:8. "*A covenant . . . to proclaim liberty.*"

The immortal Declaration of Independence is really two declarations—first, a declaration of the rights of all human beings from the mere fact of their being human.

Second, a declaration of independence of the Colonies from the mother country.

People should not lose sight of these two distinct declarations in our glorious charter of liberty.—*The Watertown Times.*

How Dead Are You?

Rev. 3:1. "*Thou hast a name that thou livest, and art dead.*"

If you never play games for the fun of playing—your youthful spirit is dead.

If you don't take time occasionally to enjoy a beautiful picture, an inspiring sunset, noble music—you're dead to art.

If you have only business dealings, with the people you meet—you're dead to fellowship and friendship.

If you can't tell the difference between the fragrance of an orange grove and a smoking car—your sense of smell is dead.

If you never vote unless you are dragged to the polls—your sense of patriotism is dead.

If you never pray except when in trouble—your religion is dying.

If you don't breathe deeply and assimilate your meals properly—your body is dying.

We are alive in proportion to the variety and vitality of our interests; our responsiveness to our surroundings.

Be alive.—*From the Watertown Times.*

Weeds and Flowers

Psa. 103:15. "*As a flower of the field.*"

A well-known botanist once went walking through the woods with a friend, and during the course of their strolling, they came upon a diminutive little "weed" growing between two rocks. It was tiny, frail, and covered with dust. At the very top of its little green stem was a small red blossom.

"Interesting," said the botanist as he prepared to dig up the plant and take it back to his laboratory. "I've never seen any quite like it before."

The other man seemed amused. "Surely you're not going to take that worthless weed along back with you?"

"Indeed I am." The botanist wrapped the tiny roots in a slip of paper and put the plant in his pocket. "And why shouldn't I? There may be a wonderful new flower hiding in those roots. Who knows?"

It was plain that the other couldn't see the sense of bothering with what was so obviously a worthless weed. It was quite evident that he had been unable to see beyond the unimpressive red blossom to the potential beauty that lay inside. So they turned their steps homeward and said no more about it.

Some time later the botanist's friend found it necessary to leave his home town and take up certain work in a distant city. He had, from time to time, dropped into the laboratory to observe the progress of the experiment with the "weed," and had been surprised to see what was happening. The tiny plant had grown well under the scientifically correct care given it in the greenhouse, and it had produced larger and more beautiful blossoms than he had ever believed possible.

"I'll drop in to see you whenever I'm in town," said the botanist's friend, "and in the meantime take good care of our weed."

Five years passed, during which time the botanist and his friend never saw each other. Then one day the latter returned to his home town for a visit, and as soon as possible he made his way to his friend's greenhouse.

"Where's our weed?" he asked as soon as the greetings were over.

"Suppose you try to find it." The botanist stood back, smiling, as the other walked from plant to plant, searching.

"I give up," said the other after a while. "Which is it?"

"You are standing right before it."

The man gazed in amazement at the tall plant before him. "This? You mean this is—our weed?" He pressed his nose to the huge red blossoms, drinking in their heavy fragrance.

"Yes, that is our weed. You didn't believe it possible, did you? It's taken five years to do it—five long years of constant care and attention—but I've done it!"

The other remained silent, staring at the plant.

"All it takes, my friend, is patience and kindness. That, plus an accurate knowledge of what you're doing and how to do it. With that combination you can't fail to bring out the hidden beauty of any weed!"

And doesn't it seem significant that, with the same care and attention, the hidden good can be brought out of even the most lowly and insignificant of us?—*The Portal*.

Mountain Vision and Service

Matt. 18:9. "As they came down from the mountain."

At the close of a great gathering in the early days of the Northfield summer school Henry Drummond said: "God does not make the mountain tops to be inhabited; they are not for the homes of men. We ascend the heights to catch a broader vision of our surroundings, but we do not tarry there. The streams take rise in these uplands, but quickly descend to gladden the valleys below. Most of us are to descend from this mount of privilege to a commonplace life—to our farms, our factories, our studies. This is not a downfall. Let life hold its true meaning, and all duty becomes sacred."—*Bishop J. F. Berry*.

Nature's Method

1 Cor. 11:14. "Doth not even nature itself teach you?"

I suppose that if we were to pray intelligently, our prayer would be, "Lord, give us more hard times." For it has been in hard times that the selection has been most severe and the race has developed most rapidly. Man has always had to be kicked upstairs. The biologist tells us that progress in the human race has always been preceded by some cataclysm, and on the other hand decadence has followed misused leisure. The reward of the industrious has always been more work to do, greater responsibility, and further development. No great civilization ever developed in the torrid zone. Lying under a tree waiting for the fruit to drop into one's mouth, never produced a vigorous stock. There were two settlements of Puritans in the western hemisphere, so far as we know the composition of the two groups was about the same. One went to one of the islands of the Caribbean Sea, where conditions were fairly easy, and has never been heard of since. The other started for Virginia but landed in Massachusetts. Having to combat severe weather conditions, none too favorable soil, and hostile Indians, where the process of selection was most severe and where every effort had to be put forth to keep body and soul together, they developed a group of persons who became the intellectual and spiritual foundation of the nation. We are told that the glacial periods, of which there

were four, produced the greatest development in the history of the human race, advancing humankind far more in those periods than ten times the amount of monotonous climate would have done. And why was that? The reason for it is apparent on the surface. The very severe climate and weather conditions would eliminate not a few of the weak; in the migrations north and south where varied climatic conditions would naturally be contested more weak ones were eliminated; the mixing of the best of several races which usually tend to mutations, the favorable ones being retained; and racial habits engendered which would further assist the survivors. Naturally the result of this was a belt of civilizations in this latitude extending practically around the world—Rome, Greece, Egypt, Babylonia, Persia, and Southern China. We always deplore hard times, but happy lives never made history. Our leaders are men of sorrows who are acquainted with grief. This is Nature's method.—*President George Barton Cutten, Colgate University, in a Convocation Address*.

Asked About Her Sore Finger

Eph. 4:32. "Be ye kind one to another, tender-hearted."

A group of men on a train to New York were discussing the possibilities of Calvin Coolidge, then Governor of Massachusetts, as a candidate for the Presidency of the United States. The conversation was held in the drawing room of Mr. and Mrs. Dwight W. Morrow, who had just called on Mr. and Mrs. Coolidge as they were passing through Boston. Mr. Morrow, an intimate friend of Coolidge, was prominent in political life, and became Ambassador to Mexico and also a United States Senator. He expressed himself strongly in favor of Coolidge.

"No one would like him," said one of the party. The men generally agreed that he was too reserved, "and lacked all the usual political assets of cordiality and personality."

Mrs. Morrow, who relates the incident in *Good Housekeeping*, states that their daughter, Anne, then a little girl, was with them. When she heard the remark that no one would like Mr. Coolidge she took part in the serious discussion. Holding up a finger which had a bit of adhesive tape on it over a little cut, she exclaimed:

"I like Mr. Coolidge. He was the only one who asked about my sore finger!"

Her father, quite pleased, looked at his friends and said, "There's your answer."

Efficiency Curves

II Peter 3:18. "But grow in . . . knowledge."

If a man's curve of efficiency is ascending at 45, and keeps on ascending just after that period, it may well move upward for his whole life; but if there is a turn downward at 45 he will never recover.—*Nicholas Murray Butler*.

INDEPENDENCE DAY

• J. J. PHELAN, D. D.

True liberty does not dynamite the "Faith of our Fathers," nor drape the Monument in the Public Square. An Asiatic Obelisk of Skull and Bones is a poor substitute for Old Glory in America. Christian liberty looks and builds up not down.

• We'll stake the integrity of our Supreme Court as a national stabilizer, against the wiles, whims and wheezes of any politician. Whether Bible or Constitution—it's a sacred task to interpret sacred principles.

• American leadership in church and state historically, reveals many strange and diverse qualities, but you'll search in vain to discover a *slavish cringing* to the mob as one of them.

• The first neighbor to *put out* the old Flag is often the first one to *wash out* its glorious colors before another Fourth rolls around.

• Jesus saves no one who doesn't make an effort to save himself.

• High-speed gears are not built for reverse motion. Therefore, go slow in your radical liberalism.

• Much previous "Divine Wrath" (so-called) is now referred to the Better Business Commission, Weather Bureau, Board of Health and Laboratory Department. Of course, the wrath of the Courts catch a few. None of us will escape the Final Arbiter with His scale of Justice.

• The old game of attacking the Constitution as "imbecile," the Courts as "lacking integrity," and the Bible as "fit only for traditional moss-backs"—is decidedly out in a Christian Republic.

• Is patriotism picking up? During the past five years, full naturalization papers have been taken out at the rate of 125,000 per year. This is three times the number of immigrants annually admitted to Ellis Island. Who said "old-age pensions" and "social security" benefits?

• You'll not find "boondoggle" in the old family Bible, the Farmer's Almanac nor in yesterday's dictionary. Lest we may mistake it for a Scotch spaniel—a fair simile is "Babel," inefficiency and graft. Brother Paul reminds us: "The

reign of God is not a matter of *words* but of *power*."

• The human body is exposed to 465 possible diseases. All but five are curable. We opine that the stubborn diseases are related to the head in *ignorance*; the heart in *worry* and the backbone (lack of initiative and trust in God).

• Like the proverbial egg and chicken story, *dogmas* have a way of "living a long time before they are born, and a much longer time after they are dead." Between (dogmatism and liberalism) we are suffering most from a spineless theology—far more soft than the cushions on which we sit.

• "Lest we forget," true patriotism in morals, ethics, religion and social conduct says: Better PPEPARE and PREVENT than REPAIR and REPENT—and that's pure Gospel too.

• A good proof of the "power of the resurrection": The term "Jesus Christ" becomes a proper noun only *after* the Resurrection. In the Epistles, Christ is spoken of *twenty-two* times by his human name, "Jesus." But there are over 700 other references (expressed or implied) to His Deity and Divinity.

• Futility of futilities; to bemoan a "lost religion"—which we thought we had last year, but which we later discovered, we didn't own at all—only borrowed. Even the rental of it is in arrears. "Work out *your* salvation . . . not someone's else."

• "Why so much crime in the paper?" you ask. For one thing, too many of us *bottle up* our goodness and *uncork* our badness. The doctrine of "original sin," though true, has been an altogether too convenient peg on which to hang the thesis that a man to qualify as a "great saint" must necessarily have been—some time back—a "great sinner."

• General Lethargy and General Apathy will still lead the largest armies in the world. General Prosperity and General Depression could never match them in a century!

• And now the Comptroller General concedes a point: He says, "human beings may be classed as *animals*—when used for experimental purposes." Christ's "abundant life" ennobles and dignifies manhood and womanhood.

• "Rapidity of turnover increases business" is the "velocity of money" economic theory. But what "business?" To spend money we never owned, earned or even expect to get—is "monkey" business. Financial rope-walking is not conducive to Christian poise and character.

JULY PRAYER MEETINGS

• SHIRLEY SWETNAM STILL

I. Homes

Pageant: Building a Home.

(The platform is empty except for the furniture of an ordinary living room.)

Enter a man: "The father is an important element in building a home. Unless he plans for a Christian home, the home is likely to drift. Unless he works to see that obedience and honesty and faithful work are a part of the home, these things are likely to be missing from it. The responsibilities upon the shoulders of a father are so heavy that unless he is a Christian he cannot be the father that he ought to be; he cannot build the home that he ought to build."

Song leader will lead the congregation in one stanza only of "Come Thou Almighty King," after which the father sits down in an easy chair with a paper or a book.

Enter the mother: "The mother must help to build the home. If the home is to be attractive, clean and happy, the mother must build those elements into it. The organization of the home life, the setting together of the details that make the home worthwhile are the mother's peculiar task. Everybody knows that a home without a mother must always feel that there is a great vacancy there." The mother sets a vase of flowers in some suitable place in the living room and takes her seat with some sewing.

Hidden singer, "When There's Love at Home."

Enter young man with books and magazines: "There must be the right kind of literature in every Christian home. If magazines with the wrong sort of stories or pictures or advertisements are found in your home, you are to that extent exerting a bad influence over the people in your home and also over every outsider who visits you. See that the reading matter in your home is such that Christ Himself could approve. Let the church paper, the missionary periodical, and the Sunday School magazines find a place there with the best of our current magazines. Many of our popular magazines are unfit for popular reading." Young man disposes of everything but one book which he sits reading, and song leader leads congregation in singing "Break Thou the Bread of Life," one stanza.

The father (placing a Bible in view of the audience): "The Bible must have a large part in the home life in every Christian home. Every member of the family should be encouraged in forming the habit of daily Bible reading. Family worship should be a part of the program of every day. The Scripture should be quoted in

connection with family problems, and the life of the group should be built around the words found written in the Book. Contact with God is more needed in face of the temptations of our day than it has ever been needed before. No other generation has grown up to face graver problems than the young people of today must grapple. The great Teacher taught us that when temptation comes a quotation from God's word is the safest and wisest way to meet it." The man reads aloud Joshua 24:14-15. The mother and son stop sewing and reading and give attention.

The mother: "Prayer must be built into the very heart of the home life. A meal eaten without thanksgiving is a desecration of a Christian home. When something sad comes into the home let the family get together and pray over it, when something good happens in the home have a family thanksgiving immediately. Encourage every person in the home to have a time for private prayer."

The minister: "Let us all pray." Congregation and people on the platform all stand for prayer for the homes of our country. Soft music during the prayer, "Jesus Calls Us."

Enter young lady with two or three good pictures: "The pictures in the home should meet the tests of culture and of righteousness. The custom of hanging lewd pictures on the walls of our homes is doing as much harm to the morals of our people as almost any other one thing. We all know the story of the maid who left the dust on the statue of Venus because it looked more decent so. Let our standards in pictures be as high as our standards of living. 'Blessed are the pure in heart,' said the Master, 'for they shall see God.' Those who love us can make it hard for us to be pure in heart by putting before our eyes every day pictures of things that are likely to cause impure thoughts." She hangs the pictures and sits down to write.

Congregational hymn, two stanzas, "I Would Be Like Jesus."

Enter adolescent boy: "The hardest thing for growing boys and girls to build into the home is getting along together courteously and kindly. The Lord Jesus expects us to build our kindness of heart and generosity of mind into the home more deeply than anywhere else in the world. It is a strange thing that those whom we love best are those whom we hurt most often and most thoughtlessly. Sometimes we make life hard for one another and our parents, and sometimes we cause our parents to make it pretty hard for us. If we can learn thoughtfulness in word and deed, we shall be building

golden windows of happiness into our homes." He undoes a lot of school books, opens one and pretends to study.

Soloist without, "Kind Words Will Never Die."

Enter an adolescent girl and turns radio on. Let some well-known selection in violin be used over your own speakers in the next room, so that it shall seem to come as a radio program. At the end of the selection, the girl speaks: "We need to be careful of the things we allow the radio to bring into our homes. If we can leave out the things that are bad and hear the things which are good, the radio can be a real help to us. A study of the broadcasting programs found in the daily newspapers will make it possible for us to choose the things which are excellent."

Quartet over loud speaker, "The Church in the Wild Wood."

Enter a boy and girl with tennis rackets. The girl: "We need friends in our homes. A home built without the friendship of good people to help its growth is a sad home. We need to share our joys and our knowledge and also our Christianity with others. Let us build strong, true friendship into the very foundation of our homes."

The boy speaks: "There must be fun in the home. A tennis court in the yard, or a horse-shoe pitching place has saved many a young person from going with the wrong crowd. The right kind of parties help us to be better, and make our homes happier."

Enter child: "Everybody needs children in the home. When we are little and when we are bigger we give our fathers and mothers something to talk about and something to work for. Helping us, they help themselves. But we need to be good children while we are about it, or we might make our parents wish they could leave."

The family stands and forms a circle with joined hands while they sing "Blest Be the Tie."

Congregation sings "Home Sweet Home."

Benediction.

II. Mountains and Hills

Music for the meeting: First stanza only "I'll Go Where You Want Me to Go," "Beulah Land," "There Is a Green Hill Far Away," "America the Beautiful," and for a special song, "Flee as a Bird to the Mountain."

Bible reading: Psalm 121.

Prayers: 1. Thanking God for the beautiful earth, and petitioning Him to help us to grow upward as we look upward at the hills. 2. A prayer that we may have mountain top experiences, and that we may use them to help the world.

Talk: "Lessons from the mountains." 1. That God has made a beautiful world. 2. That the highest places do not always make high people. 3. That difficulties should only spur us

onward. 4. That wherever we are placed we can always "lift up our eyes unto the hills" and remember the Lord our God.

Special Feature: Let ten boys name ten Bible events connected with the mountains and hills. 1. The ark after the flood came to a stop on Mount Ararat. 2. The law was given from Mount Sinai. 3. Moses died on Mount Nebo. 4. The temple was built on Mount Moriah. 5. The Mount of Olives was a favorite spot with Christ. 6. Jesus was transfigured on top of Mount Hermon. 7. Jesus was crucified on the Hill Golgotha. 8. At Mount Carmel, Elijah called down fire from heaven to burn his offering. 9. Jesus ascended from Mount Olivet. 10. Jesus delivered the Sermon on the Mount on Mount Hattin.

III. Prayer for the Sick

To be used whenever the church needs to meet in prayer for one or more sick people.

Songs for the meeting: "The Great Physician," "God Will Take Care of You," "There Is a Place Where Spirits Blend," "I Need Thee Every Hour," "No, Never Alone," "His Eye Is on the Sparrow."

Three Bible readings about prayer for the sick:

1. Second Kings 20:1-7; 2. Acts 28:18; 3. James 5:14, 15.

Talk: "How to pray for the sick."

1. Pray that the doctors may be blessed in their treatment of the case.
2. Pray that the ones who minister in the sick room may be brave and may be led to just the means that will give most help and relief.
3. Pray that the patient may be brave and have hope, trusting the Lord and cooperating with those who are striving to help him.
4. Pray that where man's efforts fail, God will put out His almighty hand to heal.
5. Pray "Thy will be done."

Prayers: A series of prayers for the sick, by five people who are asked to offer petitions in line with the ones outlined in the talks above.

Three stories of Bible incidents of God's helping the sick told by three young people. 1. Naaman healed. Study Second Kings 5:1-14. 2. Jesus healing Palsy. Study Matthew 8:5-13. 3. Jesus healing a multitude. Matthew 4:24.

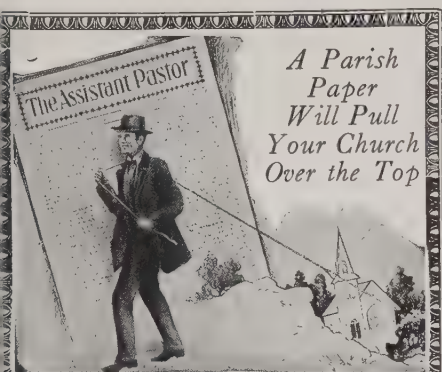
IV. Beauty

Songs: "Beautiful Isle of Somewhere," "This Is My Father's World," "Beautiful Valley of Eden," "We're Marching to Zion," "He's My Friend."

Scriptures: 1. Isaiah 61:1-3; 2. Matthew 6:28, 29.

Prayer: Thanking God for the beauty about us and asking His help that we may live beautiful lives.

Talk: "We should love the beautiful."



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1. Of everything God made it is said, "it was good," "God saw that it was good." 2. Of the Garden of Eden it was said that it contained every tree that was pleasant to the sight. 3. God meant for us to enjoy the beauty of the earth. 4. Let us open our eyes to the beautiful things about us.

Talk: "The spiritual suggestion of beauty."

1. The snow with its whiteness bids us to be pure. 2. The flowers remind us of the fragrance of an unselfish life. 3. The sea calls our attention to eternity because it never stops. 4. The trees tell of the beauty of an upright character. 5. The birds remind us of God's care for "not one of them shall fall to the ground without your father."

BOOK REVIEWS

• I. J. SWANSON, D. D.

IMMORTAL WORDS OF CHRIST AND THE APOSTLES

Transcribed from the King James Version of the Bible. By James W. Woodrow. Introduction by Charles R. Erdman, D.D., Princeton. Revell. 160 pp. \$1.50.

An unusual and valuable book. It gives selections from the "immortal words of Christ and the Apostles," St. Paul, St. James, St. Peter, St. John and St. Jude. The compiler shows deep spiritual insight in his selections. They are arranged according to topic. The compiler has collated the passages which deal with the most important teachings of the N. T.; and thereby illumines their meaning. It takes competent scholarship to do that. The Scriptures quoted are given without note or comment; but how Scripture does interpret Scripture! Their cumulative effect is interpretative and convincing. For family worship, public reading in Bible schools, and church services, they will arouse fresh interest in the N. T.

THOU ART THE CHRIST, STUDIES IN THE LIFE AND WORK OF JESUS CHRIST

By A. A. Acton, D.Ped. Introduction by William Chalmers Covert, D.D. Revell. 150 pp. \$1.35.

Dr. Acton gives here a vivid and detailed picture of Jesus, as Son of God and Savior of the world. He describes also, briefly, but clearly, the background of Jesus' life—his religious education, and the political and religious life of His day in Palestine. He characterizes the important personalities, both friends and foes, with whom Jesus came into significant contact. These sermons describe Jesus' Messianic career, his redemptive teaching and life, and the convincing evidences that He was truly Son of God, Son of man and Saviour of the world.

WE BEHOLD HIS GLORY

By Nicholas Arseniev, D.D. Translated from the German by Mary A. Ewer, Ph.D. Morehouse. 220 pp. \$3.00.

The author is a Russian refugee. He is now Prof. of Orthodox Theology, University of Warsaw, and Lecturer in Russian Culture, University of Konigsburg in Prussia. The translator says of this volume, "It is a book which, I feel, ought to inspire the religious leaders of today with fresh courage and fresh vision. There is no significance in Christianity—and very little in the prayed-for reunion of divided Christendom—without the vital element which Dr. Arseniev calls Christian realism." This lofty and essential theme is developed by the learned author through an examination of the realism of early Christianity; the general religious situation of today; phenomena of modern Protestant theology; church and sacrament in modern Protestant theology; the Johannine "vision of glory" in the Eastern church; incarnation-theology in modern Anglicanism; the German high church movement; in some tendencies in modern Roman Catholic thought; and in the Ecumenical Movement. His description and application of "Christian realism" is finely stated in regard to the results of the Lausanne Movement, dealing with "Faith and Order," when he says that the end sought could not be reached by "external patch-work by diplomatic formulae, but by being laid hold on by the creative, renewing spirit, the Spirit of God, who lives within the Church, who creates and builds the Church of God." Continuing, he adds, "Our differences remain. The

Orthodox Church of the East (to which the writer of these lines belongs) dares not regard her faith, on the important and fundamental points which concern the nature of the Church and the meaning of the sacraments, as being relatively indifferent, for if she did that, she would abandon her very self, her most peculiar nature, which consists in unbending faithfulness to the deposit of faith she has received from the ancient Church. Only one thing can we say; a common unanimous theoretic formulation in regard to the nature, the marks, and the functions of the Church will only then become possible, when a common experience of the Church has first taken place." This book has a great theme. The author has developed it with learning, with spiritual discernment, and with deep conviction that, as Dr. Leiper says, "when Christians are content to set aside their intellectual pride and become great enough to overcome the inertia of their ecclesiastical environment in order that Christ may be all in all and that His Church may be one with Him as He is one with the Father."

THE GIFTS OF THE HOLY GHOST

By Frank Hudson Hallock, S.T.D., Nashotah House. Morehouse. 143 pp. \$1.75.

This is a popular but scholarly presentation of the gifts of the Holy Ghost. It is a much needed, and practical treatment of the theme. There are many Christians like certain disciples whom Paul found in Ephesus who have "not so much as heard whether there be any Holy Ghost." Dr. Hallock outlines the nature and office of the Holy Ghost, as taught in Scripture, by the Fathers of the Early Church, and by the Church Catholic (not Roman merely). Dr. Hallock defines the Holy Ghost as (1) the third Person of the ever-blessed Trinity, who shares with the Father and the Son the co-equal and co-eternal possession of the Divine Essence, (2) He is a person. He is not a metaphorical personification. (3) All that the Father and the Son have, their so-called relative attributes excepted. He has in equal measure. (4) Eternally He proceeds from the Father as a Fons or Arche through the Son. (5) Subordinate to the Father as proceeding from Him, He is still equal to the Father in nature. (6) Existing from all eternity with the Father and with the Son. He is the perfecting Agent of all creation. (7) He works upon all men though they may shut Him out, but He works from a center which is the Body of Christ—the Church. The author's de-

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THE MAGI AND THE STAR, AND OTHER POEMS

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QUIET TALKS WITH EAGER YOUTH

By S. D. Gordon. Revell. 160 pp. \$1.25.

This is one of the best of Dr. Gordon's series of "Quiet Talks," of which over two million copies have been issued. Here is an interesting man, widely traveled, acquainted with many of the leaders of England and other European countries and of our own country. He offers sound counsel to "eager youth"; and he is competent to guide ambitious and enterprising youth. His is the counsel of a successful, forceful, and sagacious Christian man.

"JUST GOING TO" AND OTHER STORIES FOR JUNIORS

By Alfred J. Sadler, A.M., Pastor First Presbyterian Church, Jersey City, N. J. Introduction by Walter Russell Bowie, D.D., Rector, Grace Church, New York. Revell. 160 pp. \$1.50.

Dr. Sadler has demonstrated his ability as a speaker to Juniors in his own church. They listen to him with pleasure and profit. He has a rare gift, both for finding stories suitable for Juniors, and for telling them in an interesting and impressive way. Many ministers who despair of acquiring the art of story-telling and, especially, of finding interesting stories for Juniors, will get valuable guidance on both, by studying this book. Dr. Sadler's stories are of three types: General (17); The stars (4); and for Special Church and Patriotic Days (26).

LIGHT OF THE YEARS

By Grace Noll Crowell. Harpers. 55 pp. \$1.50.

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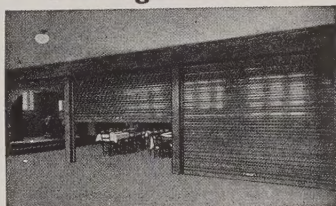
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